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AND FREE RELIGIOUS FELLOWSHIP

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WEEK BY WEEK

Catholicism in Hungary

THE ARREST of Cardinal Mindszenty, the Hungarian Cardinal, is, of course, a political act, although, no doubt, judiciary reasons will be found for his prosecution. His arrest is another drop in the dregs of Central and Eastern Europe's disappearing freedoms. But what is the ordinary democratic mind to make of it all? Judging from all accounts there is little doubt that if Cardinal Mindszenty had his way and were free to act he would behave towards the Communists as they are behaving towards him. Many persons are indignant about his arrest who are not in the least indignant about similar although less exalted arrests in Franco's Spain. There, undoubtedly, the Catholic Church has connived at, and no doubt instigated, arrests just as hateful in the cause of freedom as the arrest of the Cardinal. The unknown democrat, languishing in prison, is, according to the Christian theory we hear so much about from Catholic theologians, at least as precious in the sight of God as the highly placed ecclesiastic. Whilst deploring all these political arrests, and doing everything that can be done to preserve political freedom in Europe it is well to remember that one authoritarianism is not the best force to oppose and defeat another. A head-on struggle between Catholicism and Communism is not likely to bring the peace of spirit that Europe so desperately needs.

Internationalising the Ruhr

So the Ruhr is to be internationalised. That probably would be splendid if other large areas of Western European industry were to be internationalised as well. It is to be hoped that they will be, otherwise the Germans will look upon the international authority in their land as the authority of conquerors rather than of new ideals. The actual situation might as well be faced; there would be no international control of the Ruhr—at present—if it had not been for French insistence, and the French case was not based upon European recovery but on fear of the Germans. Nationalism, of the wrong sort, is still too powerful a force in Europe.

But what of nationalism when it bites nearer home? Will the nationalised British coal industry consent to become internationalised, with the price of its commodity fixed not by what can be obtained abroad, but what an international authority dictates? That is likely to be an issue in the future. It will be an important issue. Europe is not only divided by emotional nationalisms, which perhaps in time can be overcome, it is divided also by varying standards of life. The Swiss and the Belgians are much better off than their neighbours. The British probably have a higher standard of living, with the possible promise of a still higher one, than many other Continental peoples. Would the British consent to a possible lowering of their standard of living in favour of other European countries?

All in all, considering all the difficulties—which are not always considered—the progress that Western Europe has made toward unification is already remarkable. And of course, the end is not yet.

Russia and Yugoslavia

Russia's quarrel with Yugoslavia is a headache in the Russian scheme of unification. (The headaches are not only confined to Western Europe.) Russia wished Yugoslavia to be a supplier of raw materials to the Eastern bloc, and little else. Certain Yugoslavs have other ideas. They want to receive the direct benefits of industrialisation in their own country. They wish to build their own industries, and make use of their own raw materials. The concept of free independent states is going to die hard; in fact, it is unlikely to die. Nationalism is too strong a force to be dictated to by some far-away international body—especially when that body seems to consist mostly of Russians meeting in Moscow. This is not to say that internationalism is impossible. It obviously is possible, in the British Commonwealth of Nations, for instance; but it cannot be manufactured, it must grow. It is a life and it must be treated as such. Fortunately, the British, with their distaste for formulas and written constitutions, and their ability to make paradoxes work, have created the atmosphere, within their own range, for growth. "Tend the soil of internationalism" is a very good directive, and do not try to impose a pattern.

Indonesia and the Security Council

A potent sign of the times is the calling, by Pandit Nehru, of an Asiatic conference on Indonesia. It is, in part, a challenge to what Nehru considers to be the failure of the Security Council to act in the matter. Whatever the rights and wrongs might be, it is only too unhappily true that the Security Council ordered the release of the Indonesia leaders within 24 hours, and the Dutch did not comply. It is well to observe the limitations of the Security Council. The Jews in Palestine have acted fairly independently of its advice; the Dutch have judged a situation in their own terms and have acted as they thought advisable; South Africa threatens to leave U.N.O. rather than carry out one of U.N.O.'s demands.

These things are not mentioned to throw doubt upon the utility of U.N.O., but to indicate that as an institution it can very easily become a façade rather than the real thing. It is well to observe the differences between façades and real structures. There are many such differences in international affairs today, and they are not noted. When essential contrasts are observed efforts can be made to make them not so obvious.

Christian Origins and Unitarianism

Within a few days of Christmas Day a correspondent wrote to THE INQUIRER as follows:—

> The more I read about Christian origins, the more I become dissatisfied with Christianity in any form. I am a Unitarian, but I cannot call myself a Christian. . . . I hesitate to express these ideas publicly, because they would tend to split the denomination and I am not prepared to take any step which would have that result.

The dissatisfaction and attitude of our correspondent is—as is well known—shared by many Unitarians. It is a dissatisfaction for which there are good reasons; it is an attitude which, in not seeking to create a "split", does credit to the

good sense and inner discernment of those who adopt it. Although, we should add, it is an attitude which should not be retained any longer than decent reticence demands. It is well, sooner or later, for all difficulties of belief to be brought out into the open.

Our correspondent gives us a sketch of what he considers religion should be:—

> It will not be related to any historical event: it will not be dependent on the authority of any person, book, or institution: it will not be geocentric or anthropocentric (horrible words!); it will take account of modern scientific knowledge—this is positive, not negative and will be capable of evolving with the increase of knowledge and the widening of human experience.

Many readers of this journal will say "amen" to that. How can our correspondent's dissatisfaction about the Christian religion, and his positive religious belief be adjusted to the Christian tradition? And incidentally be adjusted to ideas that appeared in certain articles in the Christmas issue of THE INQUIRER?

That appears to us to be an important challenge. Unitarians, under current conditions, should be more not less concerned with doctrine. It has been stated, and we think with truth, that the report of the Commission on "A Free Religious Faith" made during the war is the most abiding and important collective effort made in recent years.

THE INQUIRER hopes soon to make a further contribution to such an effort.

THE MONTHLY SERMON

THE ESSENCE OF CHRISTIANITY

By Douglas W. Robson, B.D.

IT IS hardly necessary to emphasise the fact that Jesus directed the appeal of his message to the hearts of individual men and women; he preached to the crowds, when the crowds would gather to hear him, but his message was not such as to stir a crowd to excited and more or less irresponsible action, but to touch the heart of the individual man or woman, to win him or her for the Kingdom of God, which was the main theme of his preaching, the burden of his message.

Doubtless, that Kingdom was ultimately to be an organised state of society, the rule and reign of God in human affairs. But that was an ultimate issue; meanwhile, men and women came into that Kingdom one by one, as separate persons, as individuals, as they were touched and won by those words of grace, such as none other man before him had spoken. So it was that the whole essence of the Gospel, as Jesus taught it, was concerned directly with the soul and God. A great German theologian at the close of the last century, Adolf Harnack, insisted that "the whole message of Jesus may be reduced to these two heads—God as the Father, and the human soul so ennobled that it can and does unite with him". For Harnack, that was the whole essence of the Gospel. God and the soul, the individual soul; God entering into the soul of a man; "The Kingdom of God is within you".

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In his thought of God, Jesus gave a new and fuller meaning to the idea of fatherhood in God. In Old Testament times men had sometimes come to think of God as the father, but it was rather as the father of the nation than of the individual; it did not come home to the single heart of one person; God was the God of the nation, not of the separate person. But to Jesus, God was the God of every single person, of every man and woman. When he taught his disciples to pray, in that model prayer of his which we now call "The Lord's Prayer", he did not teach them to address God as the Lord of all the earth, or as the King of Kings, or as the Judge of all nations—though all these phrases might truly be used with respect to God—but he taught them, "When ye pray, say 'Our Father . . .'" It was a distinct and personal relationship that he sought to establish between God and individual men and women. The bond between them was to be a bond of affection, of love. God himself was the Father, and as such he was a God of love. Not primarily a God of might, or power, or even of judgment, but of love.

And what Jesus called for from men was a responsive love; he asked of men that they, in return for God's love to them, should love him with all their heart and soul and mind and strength, with an absolute devotion of the whole life. It was arising out of this devotion to God that they were to learn to love their fellow-man, not with quite the same abandon of love, not with such absolute devotion, but according to the standard of their own self-love; they were to love their neighbours *as themselves*, as equals, as members sharing together a common life.

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Jesus, in all that he said and did, made his direct appeal to the soul, the individual soul. First of all, to surrender itself completely to the doing of the will of God, and enter into the fullest relations of love to him and with him; and then secondly, to establish a spiritual fellowship amongst men. By such fellowship Jesus did not intend merely practical help and sympathy, though he did not by any means despise that, and himself did what he could to allay the ills of his unfortunate fellows. But he meant much more than that, a spiritual encouragement and support. He urged the necessity of feeding the hungry, clothing the naked, visiting and healing the sick. But he was much more concerned, much more insistent, that men should share together the riches of the life eternal, and care for the nourishment of the life of their souls, spiritual life.

So to him these two great commandments, of love to God and love to man, were not matters of indifference at all, not principles that one might take or leave as one chose; they were the fundamental, the essential, principles of our humanity, and the very heart of all true religion. I am afraid that the Church, that names the name of Jesus, and professes to call men to God in his name, has very often departed very widely from that essential spirit. It has set up creeds, which men have been called upon to accept on peril of eternal damnation, dogmas in which the love of God has been lost in anathemas, ordinances which have been claimed as the only valid means of grace. I believe it is still necessary for us to emphasise afresh the fundamental teaching of Jesus, to learn of him that the whole essence of religion is summed up in those two great commandments: love to God and love to one's fellow-man.

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The Kingdom of God, which Jesus so earnestly proclaimed, still lies in the future, as an organised state of society; it has never yet been realised in the world at large, only within the hearts and lives of individual men and women here and there, who have heard the message of Jesus and have done their best, within an imperfect society, to realise it in their own personal lives. The task is still laid upon us of this generation, suffering as we are from the results of the fratricidal strife of two world wars, to learn afresh how to live together as brethren, caring for one another, seeking one another's good, loving one another.

That is not by any means an easy thing to do: the practice of Christianity never has been easy in any age or time; perhaps now it is as hard, or even harder than ever before. But if we are not to destroy our human race altogether, by some fresh outbreak of warlike violence, blowing ourselves to pieces with atom-bombs or by mass-slaughter with some other of the fiendish new means of wholesale destruction now available in warfare; if we are not to destroy our race altogether and wipe out civilisation completely, we shall *have* to apply our Christianity to the problem of world order and world government. We cannot do that merely by relating it to any or all of the existing governments of the states of the world; we shall still have to work upon the individual soul, as Jesus did, and bring men, one by one, to a better frame of mind, to a truer understanding of the meaning and purpose of their lives, to better relations with their fellow-men. We cannot win a nation all at once, we can only win men and women as individuals; get them into right relations with God, and then to establish right relations with their fellows.

Let us be quite clear about it, too, that there are no specially favoured nations with God; in his sight all men are his children, men of all races, tongues, nationalities; and none is before another. We are all equal in his eyes. Man as man is his child; not as a white man, nor as a black man, a red man, or a yellow; but as man. And because God is the Father of all men alike, then all alike are our brethren, to be treated as equals. There is no room for race prejudice, for any claim to racial superiority; all men are brethren, as children of God, the one Father. So every link that helps to bring men and women of different nationalities, races, and speech together,

anything that binds men more closely into a unity, is a help towards realising that universal Kingdom of God of which Jesus spoke, and for which he both lived and died. Every fresh bond of brotherhood is a step in the right direction—the little help that one can give to a starving refugee or a war-broken ex-enemy; the creating of a friendly spirit amongst the displaced persons who have found shelter, work and hope on our shores; links of good-feeling created by personal correspondence with foreigners, or by foreign travel so far as that may be possible to any of us—all these things may be the means of bringing men and women together into those happier relations of brotherhood that are of the essence of true Christian fellowship in the Kingdom of God.

One might sometimes well despair of the future, when one surveys the present divided and hostile state of the world, and sees how lacking it is in the spirit of brotherhood, how far short it comes of realising anything at all of the Kingdom of God amongst the nations of men. Some who hoped for great things at the beginning of this century, foretelling a time of growing prosperity and richer culture, lost heart and hope before the spectacle of human hate and ruthlessness displayed in recent years, and fell into pessimism and despair. It is not altogether surprising that H. G. Wells, in his latest work, shortly before his death, found men's "Mind at the end of its tether", and felt that the great experiment of the making of mankind had ended in utter failure, and only destruction awaited us. We might well feel likewise, were it not for our Christian faith in God, our belief that "there's a divinity that shapes our ends, rough-hew them how we may", that whatever befalls our world, it can never pass out of the care, the *loving* care, of God, our Heavenly Father. And because he is God, and because he is our Father, we, his sons, must learn to live as sons of God, in love to him, and in love to our neighbour, our fellow-men, and so in our own small measure, each help to bring in his Kingdom upon the earth.

A NORTHERN DIARY

By "Northern Candle"

THIS COLUMN is only called a Diary because neither the Editor nor the "Northern Candle" could think of a more appropriate title. It is a mere fiction to suppose that it represents the spontaneous jottings of a pen which writes simply for the love of self-expression. It therefore lacks the chief characteristic of a diary; for, as the elder Disraeli has observed, we write a diary when we want to converse with ourselves; when we want to converse with others we write a letter. This column should therefore have been called a Letter. But *that* was impossible. The condition rigorously imposed on all letters to THE INQUIRER is that the letters should be brief. This column will not be brief. The Editor in a fit of generosity bred of the relaxation of paper control has freed me from all restrictions. He has bidden me ramble: and ramble I shall. The column, being in the nature of a ramble, will not go anywhere in particular. It will primarily concern itself with little things. The events which I shall record and comment upon are the trivial events which make up the web and woof of everyday life, religious and secular. Even so, we shall never be far from the great issues and overriding tendencies which loom so large in the thoughts of all of us. Some of those tendencies are evil. It is good then that we should divert our attention to small things. For it is "the small things of this world which confound the great", just as it is the small things of this world which illumine the great. They illumine the great in order that they may confound the great. Ultimately the pretensions and obscenities of power have always been, and always will be, shattered on the sanity and decencies of simple men and women.

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Of all small events during the last month quite the happiest has been the appearance of a Christmas tree in Trafalgar Square. This is a Northern Diary, and Northerners may well demand why the first event to be chronicled should be a Metropolitan event. The Diary is not so much concerned with northern events as with a northern outlook; and a Christmas tree, even if erected in London and lighted by electricity, must always be of interest to a Northern Candle. That the Christmas tree came from Oslo is witness to that abiding sanity of simple men and women of which I have already spoken. The Christmas tree is more sane, and in its effect can be more abiding than the platitudinous bickerings of a Security Council. Such bickerings, so far as I can see, have no relation to the thoughts and aspirations of simple men and women. Because they have no relation they merely create a feeling of nausea by their unreality. For the bickerings are unreal. The real thing, just because it does relate to the thoughts and aspirations of simple men and women, is the Christmas tree from Oslo. The pity is that another Christmas tree did not come from Moscow. Perhaps we will do better next year. And if Moscow will not send a Christmas tree to Trafalgar Square, it may be that Trafalgar Square will send a Christmas tree to Moscow.

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This Christmas tree business is infectious. What London thinks today Manchester thinks tomorrow; and a Christmas tree has duly appeared in Albert Square. It did not come from Oslo: I imagine that it came from Thirlmere. At any rate, a conifer in Albert Square is better than a conifer on Lakeland hills, which were not meant by God for conifers. Other trees have blossomed in other towns. Before long the custom will be as contagious as the "Messiah". In Victorian days the tree was set up in the intimacy of the home. Later, it appeared in church, and—a little apologetically—in chapel. Now it has travelled into the public square. Such progress is altogether admirable. Of course the spurious realist disapproves. He has doubted whether such a prodigal display of light is in keeping with austerity. In the words of a Northern journal: "He could not see a Christmas tree: all he could see was unauthorised consumption of electric power." How utterly fantastic it is; and how utterly fantastic that such people should regard themselves as realists. St. Francis praised God for fire because fire was "jolly and bright". Should we not also praise God for electricity, and for the same reason? For to what purpose was electricity, and all other useful things, invented except that they should gladden the heart of man? And which will better gladden the heart of man, the unauthorised use of electric power on a Christmas tree, or the authorised use of power on a dull machine grinding out contraptions which simple men and women at home will never be allowed to buy?

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This spurious realism reveals itself even when the realist is doing a worth-while thing. A few days ago I was called, along with others, to consider the erection of some homes for aged people. Recently there have been several such schemes, and one of them seemed to us to be particularly attractive. In its general lay-out, its external perspective and internal planning it was all that could be desired. The garden surrounding it must have been in summer a dream of loveliness. But, like the Garden of Eden, it had one fault. Some intensely practical person, with the intelligence of the serpent, had incorporated a mortuary. Here was a masterpiece of realism. Old people would die: because they were old, they would die in a higher ratio than the average norm of population; because of the incidence of risk it was right that they should be provided with facilities for their disposal. This was the spurious realism, the realism of pots and pans and sanitary conveniences—cold and logical. The true realist would have considered the effect of the mortuary on the simple men and women who lived beside it. He would have asked himself the question whether *he* would have liked to spend his declining years cheek by jowl with a perpetual "memento mori", a constant reminder that it would not be considered in good taste if his tenancy of the Garden of Eden should be unduly prolonged. They managed things better in older days. Then, when men were not so practical, and mortuaries, if mortuaries existed, were not so hygienic, no one built a haven of rest with a mortuary, but no one built it without a chapel. There was no more, and no less, to be said for building a chapel than there is for bringing a Christmas tree from Oslo to Trafalgar Square. But I think the man who built the chapel was a better realist than the man who built the mortuary. The man who built the mortuary saw old age as the last chapter in a tale that ends on a cold slab. The man who built the chapel saw it otherwise. And so do I.

OUT OF STEP?

By G. Randall Jones, B.D.

IT HAPPENED years ago, but I still remember it. I was a student in College, and had been sent to take the services at a Unitarian Chapel miles away. The Chapel was a small building, standing quite close to a very large Parish Church, and actually inside the railings which went round the graveyard of the Parish Church. To get to the Chapel, you had to go through the gateway that led to the Parish Church. A crowd was streaming through the gateway, and I went with the crowd. But after a bit it divided, and the greater part of it went on to the Parish Church. Only a very small part of it branched off to the Chapel.

As I went with the tiny company, I wished that the crowd was coming my way. Like the Psalmist, I should have enjoyed being "with a multitude that kept holyday". But it was not to be. So I whistled to keep my courage up, and hummed a verse from a well-known hymn: "They are slaves who dare not be in the right with two or three."

I thought then, and I think now, that the great thing to do is to find out what is true, and stick to that, no matter whether the crowd is with you or against you. All the same, it's nice to have the crowd with you. It gives you a feeling of confidence. We have all heard the story of the dear old lady who was watching the soldiers march past, and her son Tommy was amongst them, and she said: "There they go! A fine-looking lot of men! But they're all out of step except our Tommy." I confess that I don't like to be out of step.

But is it the Unitarians who are out of step?

If we take any particular city or town or village in England, it is unlikely that we shall find the crowd streaming along to the Unitarian Chapel. But why should we confine our attention to one particular city or town or village? Take England as a whole. The largest single denomination is the Church of England. But why should we confine our attention to England? Take Christendom as a whole. Then, the Anglican communion forms a very small proportion of the whole company of Christians. The largest section, far and away the largest, is the Church of Rome. But why should we confine our attention to Christendom? Take the world as a whole—the religious world. Where now is the crowd?

If it is a matter of counting heads and considering which way the crowd is going, we have to face the fact that there are many crowds, and they seem to be going in different directions. One of the largest crowds, far larger than the whole company of those who profess and call themselves Christians, will be found in Asia, made up of the adherents of Brahminism and Hinduism and Buddhism, all of which arose out of the ancient Vedic worship.

Mahatma Gandhi belonged to that crowd, and he stuck to it to the end, though he knew all about Christianity.

Where is that crowd going?

Its basic religious principles are set forth in a number of books called the Vedas. These were written anything from 1,500 to 1,000 years before the birth of Christ, and, like our Bible, some parts of them are better than others. The best parts are expounded in a recently published book, *Vedanta for the Western World* (Allen and Unwin, 16s.). In the writing of this book, a number of well-known British intellectuals have collaborated with a number of Hindu mystics and scholars. They hope that a wider knowledge of the most ancient religious writings in the world may help to revive Western man's belief in the reality of a spiritual world behind the material world.

Taking the Vedas as a whole, we find that they rest on four simple propositions: (1) Behind all that happens, behind all that we see and hear and touch, there is Brahma—the Divine Source of all that is and all that is to be. (2) The real nature of man is divine. (3) Life is given to man in order that he may realise his true nature and achieve union with the Divine. (4) All religions, though they differ very much outwardly and superficially, are inwardly and basically the same.

That is the theology of the Vedas. That is what the multitudes in Asia believe, as they keep holyday. That is the way the crowd is going. And that is the way I am going—with the crowd.

I am not going that way just because the crowd is going that way. I am going that way because I think it is the right way. But I admit that I feel happier and more confident and more sure of myself because I find myself part of a very numerous host, who, starting from a point very different from my starting-point, have arrived at conclusions in religious matters very similar to mine.

I hasten to add that there are some things which I believe, and believe most passionately, which are not to be found in the Vedas. I regard Christ as the Light and the Life and the Way; I look to him as the first-born among many brethren; in him I see the union of man with God made actual. None of this is to be found in the Vedas. How could it be, seeing they were written long before Christ was born?

But that doesn't alter the fact that the fundamental principles of the Vedas are my principles. It does not seem to me that we exalt Christ by depreciating those who have found the Heavenly Father, or Brahma, or the Absolute, in some other tradition or by some other philosophy. On the contrary, the more we learn of Christ, the more we learn to appreciate the truths in the other great religions of the world.

The essential philosophy of the Vedas, and of Brahmanism in particular, may be expressed thus: "In the beginning was the Word, and the Word was Brahma, and the Word was made flesh, and Brahma, the Creator, stood self-evolved." Add to that the notion that man is divine, that the earth-life is the sphere where he realises his divinity, and that the basic truths of all the great religions are the same—and we have a foundation on which to build a worthy faith.

The Vedic faith is built on that foundation. So also is the faith of the Unitarian.

And therefore the Unitarian is not like Tommy, marching along with everybody out of step except himself. The people who have their doubts about God, or those who believe in God but deny the divinity of man, or those who feel that it is impossible for man to turn his potential divinity into an actuality, or those who fail to see the basic harmony in all the great world religions—these are the ones who are out of step. The Unitarian is in step, going with the crowd, part of the multitude keeping holyday.

I know it doesn't seem like that, if we confine our attention to our own town, or to England, or to the Christian world, but it is like that, if we look out, as we should, on the world as a whole. In step, with the crowd, going with the multitude to keep holyday. It makes me very happy to be there.

Please do not misunderstand me. I am *not* arguing that the crowd is right because it is a crowd. I know that the "heresy" (that is, the minority) of one age often becomes the "orthodoxy" (that is, the majority) of a succeeding age.

In legal circles they have a fine word—the word "onus". Counsel for the defence says: "M'Lud, and members of the jury, the onus is not on me to prove that my client is innocent; the onus is on the prosecution to prove beyond all reasonable doubt that he is guilty—if they can." That can be applied to the relation between majorities and minorities. The onus is on the minority to prove that the majority is wrong—if they can.

So, as I march merrily along on my way to Chapel on a Sunday, I glance with a kindly eye at the little minorities of Free Churchmen and Anglicans and Roman Catholics as they proceed to their various places of worship, and I say: "Friends, there is much in what you believe and teach with which I am in whole-hearted agreement. Your Lord is my Lord, though you and I use different phraseology to describe him. But there are some things, and these not unimportant, to which I must bear witness, and if I understand your theologians correctly, you cannot bear effective witness with me to these things. I believe that man, though a sinner, is born with a spark of the divine within him—not tainted with the guilt of original sin, but a son of God and a brother of Jesus. I believe that man is sent into life in order that he may achieve union with God, as Jesus did, by bringing his human will into harmony with the Divine will. I believe that the reality of the spiritual world is emphasised, not in Christianity exclusively, but in all religions universally. Do you believe these things?"

"If not, you go your way and I'll go mine. But please observe that I am with the multitude keeping holyday, and you are out of step. That doesn't prove that I am right. Of course it doesn't. But it does take the onus off me and put it on you. As the lawyers might say, the onus is not on me to prove that I am right, but on you to prove that I am wrong—if you can."

"LOOKING ROUND"

Mostly at Unitarian Affairs

I HAVE been reading, over the Christmas, Masie Ward's biography of Cardinal Newman's early days, *Young Mr. Newman*. How remote, how utterly remote, those days are from ours. I think we moderns are far more at home with the Elizabethans than with the early Victorians. I can understand Francis Drake being troubled with witchcraft and magic on his first journey around the world. I cannot understand a religious man who writes in his diary: "Nov. 15th. Thou seest how fondly, and I fear idolatrously, my affections are set on succeeding at Oriel. Take all hope away, stop not an instant, O my God, if so doing will gain me Thy Spirit. . . ." And then, when he had succeeded in winning the Fellowship to the college writes: "I have this morning been elected Fellow of Oriel. Thank God, thank God." The obvious sincerity of it all is the puzzle of it all.

I was persuaded, through reading the book, to turn to Lytton Strachey's *Eminent Victorians* again. What marvellous essays they are. Strachey might have missed some of the complexities of his eminent people, but he was far nearer to the bone of their characters than other biographers. Could anything more mark the gulf between that far distant age in spirit and our own than the comment "(they) went through an experience which was more distressing in those days than it has since become: they lost their faith". And how biting and how true is: "Keble and Pusey continued for the rest of their lives to dance in an exemplary manner upon the tight-rope of High Anglicanism; in such an exemplary manner, indeed, that the tight-rope has its dancers still".

Newman had a great intellect. I have often wondered how a great intellect could believe, among other strange things, in the peculiar resurrection of the Blessed Virgin Mary.

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The sudden death of Walter Walsh on the night of Dec. 28th came with particular sadness to many Unitarians in London and the London district. His personality made itself felt far from the little Kentish town of Tenterden where he was the Unitarian minister. His heart had been bad for some time. He was seriously ill in 1946, and it was touch and go then whether he would recover. Walter was the man who defied all rules and regulations; yet he proved not only a successful but an exciting minister.

There are two stories I have heard of him which perhaps explain all this. In 1938 he happened to call at the Women's League House in London. There he found, quite by chance, two refugee boys from the Continent. Without question or inquiry he took them home, and he and his wife brought them up as their own. One of the boys was killed during the war.

The other story concerns the beginning of his ministry in Tenterden. The chapel had fallen into neglect, the roof was leaking and the walls were so grimy that it was difficult to read the inscriptions of the memorials on the walls. Single-handed, until he received the help he needed, he began to clear it up, and a visitor describes him as "cleaning the memorials with one arm (he lost an arm during the first great war) and a tooth brush".

He was very proud to be able to send to THE INQUIRER accounts of his activities. On the day I was told of his death I was reading the following account written by him. It shall stand, in part, as a memorial to him.

Tenterden.—On Sunday, December 19, the Annual Carol Service with Nativity Play was held. The Devotional-Carol Service was conducted by our Minister who also delivered a short address.

The Nativity Play was written by a member and produced by Mrs. Walsh and Mrs. Thomas, with upwards of 60 children taking part. The stage setting in this "Old Meeting House" was difficult but proved a great success. The children's carols were well sung and the acting was of a high standard and dignity. The torch-light procession of the junior scholars through the chapel was a scene never to be forgotten, singing "Silent Night" and closing with the Angels, Joseph, Mary and the child Jesus, assembled round the font in the Children's Corner. Mrs. Hermitage excelled herself at the organ. By 6.20 p.m. the chapel was full including seats in the two vestries and down the aisles. Many people were unable to find room and had to return home very disappointed. On Monday, December 20, the children visited West View Institution where our Minister is Vice-Chairman of the House Committee, and sang carols in the wards and then presented the Nativity Play in the dining hall to patients assembled there. Some of the children accompanied Mrs. Walsh to Kench Hill Nursing Home on Wednesday and sang carols to the patients.

* * * * *

The death occurred in London last week of Mr. R. M. Montgomery in his eightieth year. He was a prominent Unitarian layman, Chairman of the Hibbert Trustees, up to within a few weeks of his death, and for 20 years Chairman of the Channing School Governors. He was a member of the Hampstead congregation. Behind the scenes he was keenly interested in Unitarian matters, and did much in his own way to sustain various causes. He was the son of a Unitarian minister and the brother of Mr. J. K. Montgomery who founded the National Unitarian Fellowship. For many years Mr. R. M. Montgomery was an active director of THE INQUIRER Board, and served it at a critical time.

* * * * *

I take the following item of news about the Hungarian Unitarian Church in Rumania from a recent issue of the bulletin of the International Association for Liberal Christianity and Religious Freedom.

"On August 8, 1948, the Hungarian Unitarian Church in Rumania celebrated the re-dedication of the memorial tablet in the ancient castle of Déva. This is where the first bishop, founder of Hungarian Unitarianism (at that time in the independent state of Transylvania), also hero of religious liberty in South-Eastern Europe in the XVIth century, was sentenced to life imprisonment and ultimately met his death as a martyr in 1579. The memorial tablet was for the first time dedicated in 1910, in the presence of a group of about 100 foreigners, mostly British and American representatives of the 'International Congress of Religious Liberals', the forerunner of the I.A.R.F. It had been destroyed during the First World War, but was re-dedicated in 1929: however, it has again been destroyed during the late great war. The memorial dedication was conducted by Bishop Dr. A. Kiss, of Cluj-Koloszvár and by the Rev. B. Bende, of Cheia-Kövend, who is a member of the Rumanian Parliament.

"The Theological College of Cluj-Koloszvár finished a successful year; about 25 students were enrolled. The Head of the College is Dr. Theol. L. Kovács, late student of Marburg, Strasbourg, and Oxford; the other professors are also late students of foreign universities: P. Benczédi, of Manchester; Dr. D. Simén, of Berkeley and Chicago; Dr. J. Erdö, of Oxford; Mr. Lõrinczi, of Chicago.

"The Rumanian Parliament, amongst other nationalisation measures, decided also to nationalise the ecclesiastical schools at the conclusion of the current school year, just terminated. It has introduced a new law, determining the legal status of the Churches, but up till now we have no details to what extent their rights have been curtailed."

* * * * *

"Northern Candle", whose diary will be remembered by many readers in the first years of the war, has returned to our pages again. Once a month he will write his notes. This week also sees another new introduction to the journal. The Rev. Douglas W. Robson, of Chesterfield, begins a new series of monthly sermons to be contributed to by ministers of the Unitarian and Free Christian churches. Next week the Rev. Lawrence Redfern will write the notes "What I Think", and there will be another "Profile". The Editor is busy with the organisation of other new features which will be gradually introduced. A widely-read and well-known INQUIRER is of inestimable service to the cause of free religion. It is possible now to sell as many copies as orders likely to be sent. Is your congregation selling all that it might sell? Every hundred extra subscribers is a step towards an eventual bigger and better paper.

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CORRESPONDENCE

[Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.]

THE DECLINE IN CHURCH ATTENDANCE

SIR,—The writer of your "Week by Week" annotation on the *New Statesman* article does less than justice to its main argument, which is that millions of non-churchgoers do, in fact, accept the Christian ethic. An earlier sentence in the original article ran: "If it (Christian belief) means accepting the New Testament story as a revelation of the pattern of life as it should be lived by human beings, then millions of agnostics are still Christians, though as always, the vast majority are relatively indifferent, and only a tiny number try to live up to the ideal."

In my experience, the regularity of a man's churchgoing bears little or no relation to his curiosity about "the ultimate problems of human existence". Indeed, many churchgoers have closed minds on such subjects. And if "despair" exists—as it undoubtedly does—it is due in no small measure to the Church's equivocation when faced with moral questions the answers to which would seem, on a reading of the Gospels, to be self-evident.—Yours, *J. H. Austin.*

Birmingham.

[The argument of the article was that there is no connection betwen church attendance and the practice of the Christian ethic.

Supposing it could be proved that there *was* a connection; that public and individual morality was considerably heightened by church attendance, would all the millions of agnostics, or for that matter all the Christian ethicists immediately begin to turn up in their millions at church?

Dr. Austin knows the answer, and in the answer lies the reply to the superficiality of the *New Statesman* argument.

Church attendance has something to do with religious emotion. Much could be said about that and responsibility connected with it; this at least can be said: there would be no Christian ethic for the agnostic to practice unless it had been sustained and elucidated by religious emotion—and by untold generations of church attenders. —ED.]

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

NEWS FROM THE WEST

From Our Western Correspondent

A CONGREGATION of 500 is remarkable nowadays. Yet that was the size of the congregation at Lewin's Mead, Bristol, on a Sunday evening in December. True, it was a very "special" occasion, but none the less remarkable. And a recent Sale of Work at Lewin's Mead raised £85—a sum far exceeding expectations. Other sales and similar functions in the West recently include £47 at Cheltenham, £43 at Cullompton, £35 at Plymouth, and £50 at Torquay.

There was a large and enthusiastic congregation at Bridgwater when the District Minister, Rev. G. Randall Jones, preached there in December, and the Service was followed by a social gathering, with coffee and cake, in the schoolroom. The local Minister, Rev. W. G. Topping, worked hard and most successfully, in organising this Service.

The Bath congregation is participating in the Nonconformist exchange of pulpits early in January. Two of the plays presented at the Winter Fête at the Cheltenham Unitarian Church won 1st prizes in their respective groups in the annual Cheltenham Drama Festival, and one of them was produced by Mr. R. D. James, the energetic Secretary of the Cheltenham congregation. Other interesting events in connection with our Western congregations include discussions on "Is the sense of Morality declining?" and "What are the essentials of Religion?" at Oakfield Road Church, Clifton; a "Twenty Questions" evening at Ilminster; an address on the present situation in France to the members of the Gloucester Women's League, by a High School mistress who had spent the past 12 months in Paris; a forthcoming discussion at Crewkerne on "The Causes of War"; and an address by a young German fraulein, to the members of the Cheltenham Women's League, on her war-time experiences in Germany.

The Rev. C. G. Toone, of Moretonhampstead, was the Speaker at the Methodist Men's Own on a recent Sunday. Two of the Trustees of the Plymouth Unitarian Church, whose buildings were totally destroyed by enemy action, have concluded another year of attendances at the Churches Joint Reconstruction Committee, and it is hoped that they will continue their good work till a new site and buildings are secured. The Sunday School at Sidmouth is re-commencing on the first Sunday in the New Year, after being suspended for some time. At Yeovil, where a new branch of the Women's League was formed recently, it is hoped to start a Sunday School in the Spring.

In his New Year Message to the Western Unitarians, the President of the Western Union, the Rev. J. W. Lee, points out that two of the three objectives which he set out before them at the beginning of 1948 have been achieved. First, the Western congregations more than hit their target of £4,000 for the Appeal Fund. Secondly, a District Minister for the Western Area had been appointed. But his third objective, the opening of a Guest House for the West, was still a dream, and he hoped his successor in the Presidency would see the dream come true. Meanwhile, the great thing to do was to face the future with courage and confidence. This was no time for pessimism. With confidence in our God, confidence in our cause, and confidence in ourselves, we could go forward into 1949, consecrating ourselves afresh, and thanking God that we have been called to the Kingdom for such a time as this.

Halifax.—The Rev. A. E. Peaston congratulated a large congregation on Christmas morning on the fortitude with which they were supporting a series of misfortunes unprecedented in the long history of the chapel. Four years ago serious damage was done to the heating apparatus. This was repaired. Two winters ago, during the great snows, the organ was partly destroyed. By almost sacrificial giving, a thousand pounds has been raised this year to restore the organ, and to inaugurate a decorating fund. Now the terrible explosion, given so much publicity by the Press and radio, has destroyed the Chancel window, two other stained glass windows, and many plain glass windows. Two large holes have been made in the roof. Thanks to prompt action, windows have been boarded up, and Services continued. A dance was held the day of the explosion.

Wigan: Park Lane Chapel.—Once again December turned out to be a very busy month, commencing with the gathering of about 30 members of the Women's League at the Parsonage on the 8th for their Christmas Meeting when carols were sung and readings from *The Other Wise Man* given by the Rev. Albert Smith. Light refreshments added to this much enjoyed annual gathering. The Sunday School Primary and Senior Scholars' Christmas Parties followed on the 11th and 18th and were jolly affairs. The Carol Service on the 19th brought together a large congregation to join with the Junior and Chapel Choirs in singing old and new carols. The singing of "Silent Night" with the ancient Chapel lit only by the fairy lights glowing on the Christmas Tree concluded a Service characterised by hearty and enjoyable singing. The Communion Service followed and once again it was good to see the majority of the members taking part.

The next event was the presentation of two Nativity Plays in the school on December 22. *A Star Fantasy*, by E. Lewis, played on a dark stage, the characters holding a lighted hand-torch, and *The Stained Glass Window*, by H. Chamberlain, which calls for careful acting, but both plays are strongly recommended. They possess appealing themes and are easily staged. Congratulations and expressions of having spent a very interesting evening were many, making the producers and the players feel how well worthwhile had been their efforts.

The members of the Y.P.L. whose numbers were reinforced for the occasion toured the district Carol Singing on Christmas Eve and were encouragingly received wherever they went.

On the morning of Christmas Day the traditional Service of Praise proved that its appeal, in spite of lack of transport for the members, is still as strong as ever it was. A very large number of members and their friends thronged the Chapel and it was good to hear the greetings being voiced on every side. A busy month indeed but the kind of business which speaks of a virile life that is present and which gives hope and much encouragement for the future.

CALENDAR

SUNDAY, JANUARY 9th

ABERDARE, Highland Place, 11 and 6, Supply.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New St. Meeting House, 11, Mr. SELWYN AP NICHOLAS.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. J. UNSWORTH.
AINSWORTH, Unitarian Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ALTRINCHAM, Dunham Road Church, 11 and 6.30, Rev. A. W. VALLANCE.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Supply.
BATH, Trim Street Chapel, Unitarian, 11, Rev. J. R. PRESLAND, 6.30, Rev. J. M. RICHARDSON.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. Dr. R. W. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. MAGNUS RATTER.
BILLINGHURST Free Church, South St., 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Unitarian Church, Bessborough Rd., 6.30, Rev. EDGAR HILL.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Rev. Dr. MEYER KLUGEL.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. E. T. PEARCE.
BLACKBURN, Unitarian Church, St. Andrews St., 6.30, Supply.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Mr. I. HODGSON.
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. IAN L. TOSELAND.

BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Dr. G. K. BROWN.
BRADFORD, Broadway Av., 6.30, Rev. DUDLEY PHILLIPS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.
BRIDGWATER, Christ Church, Dampiet St., 11 and 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church, Unitarian, New Rd., 11 and 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHAS. EASTON.
BURNLEY, Unitarian Church, Trafalgar St., 3, Pastor J. S. HALLAM.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY, Chesham Unitarian Church, 6.30, Mr. SCOTT JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Rev. H. A. GORE.
BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.

CAMBRIDGE, Memorial Church, Emmanuel Rd., 11 and 6, Rev. H. S. CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.30, Junior Church, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. P. MYERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN-EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Miss. LIVINGSTONE.
CREWKERNE, Un. Church, Hermitage St., 11 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Ch., Wellesley Rd., 11, Rev. A. B. DOWNING.

DEAN ROW, 10.45, Supply. STYAL, 6, Supply.
DENTON, Wilson St. Chapel, 11 and 6.30, Rev. JOHN CROFT.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, ——.
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE, Unitarian Church, Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. W. P. PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. DONALD FRASER.

GAINSBOROUGH, Unitarian Church, Trinity St., 6, Rev. WM. CLARK-LEWIS.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. P. CHALK.
GLASGOW, St. Vincent St. Un. Ch., 11 and 6.30, Rev. ALEXANDER REID.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. BRIAN GOLLAND.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward St. Church, 11.15, Supply.
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOTT PEASTON.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. D. HILTON.
HINCKLEY, Gt. Mt., Baines Lane, 11 and 6, Rev. CHAS. BARTLETT.
HINDLEY, Presbyterian Church, off Market St., 10.45 and 6.30, Rev. R. W. DAVIDSON.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, ——.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. J. J. POTTER.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. J. WHITTAKER.
HULL, Park Street Church (Unitarian), 11, Junior Church, 6.30, Rev. RALPH PHILIPSON.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. WM. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Rev. H. A. GORE.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, ——.

LANCASTER, St. Nicholas Street Church, 10.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. E. SHERVELL PRICE.
LEICESTER, Narborough Rd., 11, Junior Church, 6.30, Rev. E. G. GREEN.
LEICESTER, The Great Meeting, 11 and 6.30, Dr. A. S. HUBIN.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vassana Hall, Gernon Walk, 6.30, ——.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Dr. ALFRED HALL.
LIVERPOOL, Ancient Ch. of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. J. C. PICKERING.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KER MURRAY.
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. DUNCAN STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. LAURIE TOMLAND.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.
LONDON, Bell St., Edgware Rd., 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Church, 6.30, Rev. A. J. LONG.
LONDON, Brixton, Services at 5 Killieser Av. (second turning on left down Telford Av.), S.W.2, 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3.30 and 6.30, Rev. JOHN BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. CORDELL.
LONDON, Golders Green, Hoop Lane, 11, Rev. H. H. CHEETHAM, 6.30, Rev. A. B. DOWNING.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. HALE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. J. HINKINS.
LONDON, Ilford, High Rd., 6.30, Rev. MAGNUS RATTER.
LONDON, Kilburn Unitarian Chr. Ch., Quex Rd., 11, Mr. VICTOR FOX.
LONDON, Lewisham, Unitarian Church, High St., 11, Miss M. GRIFFITHS.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. T. L. JONES.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DUMBLE
LONDON, Newington Green, Unitarian Church, 6.30, Mr. MICHAEL THORNCROFT.
LONDON, Richmond Free Church, Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. NEWTON.
LONDON, Theistic Ch., 1 Grosvenor Place, 11, Rev. F. HANKINSON.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. W. M. LONG,
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church. 6, 1st and 3rd Sundays. Rev. NOEL JAMES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. J. G. GRIEVE.
LOUGHBOROUGH, Victoria St., 6.30, Mr. J. HALLAM.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.

MACCLESFIELD, King Edward St., 11, Rev. H. L. SHORT, 6.30, Mr. J. STORER.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Rev. ALUN WILLIAMS.
MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 11 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. H. A. MICKLEWRIGHT.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Mr. W. HILL-WAREING.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Longsight Free Chr. Church, Birch Lane, 10.45 and 6.30, Supply.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. GORDON L. CLARKE.
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply.
MANCHESTER, Platt Chapel, Rusholme, 10.45 and 6.30, Rev. C. A. PIPER.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Supply.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Bencnill, 6.30, Mr. ERIC PHILLIPS.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLETON, Old Road Chapel, 6, Rev. J. EVANS.
MORECAMBE, see Lancaster.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, 6, Rev. GRACE MEWHORT.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. HERBERT BARNES.
NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 2.45 and 6, Rev. F. SOKELL.
NEWPORT, I.o.W., Unitarian Church, High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Rd. Church, 11 and 6.30, Rev. A. E. MORRIS.
NORWICH, Octagon Church, Colegate, 11, Rev. LEONARD MASON.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. G. BOLAM.

OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Rev. THOMAS WILLIAMS.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PADIHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Mr. JOHN GILL.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 6.30, Mr. E. PENN.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGES.
PRESTON, Unitarian Church, Church St., 11, Mr. E. GREWER.
PUDSEY, Unitarian Church, 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Ch., Bank St., 10.45 and 6, Mr. WM. MILLAR.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Dr. J. CYRIL FLOWER.

THE LINDSEY PRESS

The Principal of the Unitarian College, Manchester, the Rev. Raymond V. Holt, B.Litt., M.A., is Editor of the series RELIGION IN A CHANGING WORLD: Unitarians state Their Faith. Twelve titles have been issued so far, the last four being as follows:—

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DEATHS

DAWTREY.—On December 31, at Coxheath Hospital, Maidstone, Hannah Jane, aged 74, the beloved sister of the Rev. Henry Dawtrey of High Trees, Farthings Hill, Horsham.

MONTGOMERY.—On December 31, 1948, at 5 Fitzwarren Gardens, Highgate, N.19, Robert Mortimer Montgomery, K.C., Recorder of Chester, in his eightieth year. Funeral Service was held at Rosslyn Hill Chapel, Hampstead, followed by cremation at Golders Green, on January 5, 1949.

MISCELLANEOUS

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